



difficulty that I could ascertain from whence the noise came. At length I saw an object in the gutter, and on approaching it found it to be a bird held fast by its straightway, and after considerable effort, succeeded in getting him his freedom. He renoncinated to the nest, and lay down again in the ditch as he had. I agreed with him perfectly on that point, but had no relish for such a night's lodging, or for the next night's rest at home. After leading him some ways I let him, perhaps to go home and abuse his new family, or fall again into the ditch.

The bird was a small creature. Instances of this kind happen almost every day all over the land, and yet the people seem to let the advocates for the law do all their own way. When shall we have a law prohibiting the sale of strong drink? — N. F. Reformer.

## THE PURITAN RECORDER.

BOSTON: THURSDAY, NOV. 21, 1850.

## THE TIME-HONORED FESTIVAL.

The great day of Massachusetts draws nigh. The festival which has no parallel since the day when the Jews so gladly left their feast of ingathering, which so combines the history, the social, the domestic, and the religious elements of the New England character, draws on rapidly. Another week will bring it to a tumult on our land. Who can tell what scenes of life and motion the languid powers of the home-sick wanderer? Could you call out a sum of hours from the misery face of childhood? Would you rebuke the wrinkles on the grandchild's furrowed face? The spell that will do it, is the sharp whisper or shout, — " Thanksgiving! "

And how much more to be thankful for, that it was not sin and a shame not to make the festival manifestations of gratitude. For particulars, we would refer to our excellent Governor's divine excellent Proclamation, which we hope will read in every pulpit of this Commonwealth next Sabbath; and faithfully observed in all the pews on the Thursday following.

One of the very best observances which have been wont to baffle this dear old domestic and Puritanic festivity, is the remembrance of the poor. That festive feast, which shudders so cheerfully on your abundant table, will sit with a furiel relish, if it combines with its own proper sense of the mortal flavor of its counterpart which, at your expense, leaves the poor widow's board, and makes her orphan glad. In view of "the poor" in the world, we are compelled to repeat the words of Nehemiah: " Give every man, eat the fat and drink the sweet, and taste unto them for whom nothing is prepared: for this day is hallowed unto the Lord; neither be ye sorry; for the joy of the Lord is your strength."

## CHORAL VESSEL.

Individuals are renewed by the grace of God for a double purpose—to be blessed and to make a blessing—i.e., to be used as vessels for carrying blessings to others. The personal salvation of Paul seems to be but a small item of the reasons, why God's grace was imparted to him. The Sovereign Dispenser of grace is greatly concerned in bringing down its gifts upon the entire influence, that he was to exert. And the God of spoke of the new converted Saul, as "a chosen vessel unto me to bear my name before the Gentiles." And Paul says: "For this cause I obtained mercy, that God might in me show forth a pattern of all long suffering," for the persuasion of others. The calling of Abraham, what a small item was his personal salvation, compared with the blessings of which he was made instrumental to!

And the same general law of divine conduct, in a measure holds in relation to all Christians. They are officially called by God's purpose and for them. Their souls are renewed, not simply that they may be the receptacles of eternal glory, but mainly that they may be the vessels of his conveyance. They are chosen as vessels for such conveyance. Christ says to them: "I have other sheep, which are not of this fold; go and bring forth men." And this is not light for its own sake, but that it may give us light abroad. It was the purpose of the Christian life, that Christ said, No man labored a candle and put it under a bushel, but on a candlestick that it may give light.

Grace is given not to be locked up in the heart, but to be employed as a self-luminous leaven. It is to be diffused through the entire interest of the light of the world. Far as is the interest involved in the personal salvation of the individual renewed by grace—and that is greater than our numbers can compute—it is but a small fraction of the good, which God purposed in the choice of that vessel of mercy. No Christian lives himself to die for himself, but that he may have his own soul to give at the last judgment, and to the dictates of his own judgment, as to the ability which God has given him time to time, to have no ground on which to frame an objection, against doing the acts which he is bound to do, by virtue of his divine nature.

One would suppose that, in this case, the heart of grace would be the heart of love. And the more he loves, the more he is willing to sacrifice, the more he is willing to give for the benefit of others. If the church is to be employed as a self-luminous leaven, it must be given at the expense of all its members, who are to bear its influence. The most which person cannot object to that feature in the rule, which makes him judge, as to how much he ought to give. And set off indeed must he, who does not admit, that he is bound to give anything. But having secured these two admissions, we wist to entreat. And so far as the rule of grace goes, it is to be given, not to be withheld, but many obvious advantages to himself, and to the public welfare, will be derived from it.

And here in the sovereignty of God's grace, in the choice of the vessels of his mercy, is more clearly reasonable and desirable. The personal salvation of the individual chosen is but a secondary end in his view, and he has broader reasons in all cases to determine his choice, than he is wise and good in choosing these, who from their positions and relations and other causes, will be the best instruments for the propagation of the gospel, and for the spread of the kingdom of God.

But having gained this point, the whole is gained. We have no occasion to be solicitous as to the amount given from week to week, by any one in his communion. We have no occasion to give at the expense of others, but that he who is bound to give, will be bound to give, to the extent of his own judgment, and to the ability which God has given him time to time, to have no ground on which to frame an objection, against doing the acts which he is bound to do, by virtue of his divine nature.

So that, when we ask a friend to adopt this rule, we make no question about how much he is to give to us. But we simply ask him to enter upon a course of education, to bring him up in perfection in the divine art of beneficence. We ask him to take God's way of life, and to become a true son of God, by adopting the principle, that it is more blessed to give than to receive.

As far as we are concerned, we have no objection to our calling and setting aside for the eternal good of other men, the more he is willing to sacrifice, the more he is willing to give for the benefit of others.

And this is the logical church of any extent among the Protestants, which has not mostly fallen through the rotten timbers of a dead and worn-out orthodoxy, into the Unitarianism, which is that which is sometimes called "the English form of the Eastern origin." But, also, wholly different from these, are the principal modern defenders of Arrianism. Dr. Samuel Clarke, died in his rectoryship of St. James, Westminister. Bishop Law with a large number of his legatees

## LITURGICAL DEFENCES.

We observe that our Episcopate, whether it is very fond of referring, and somewhat boastfully too, to their "ancient fathers" as they are called, are not very desirous of giving up their ancient fathers' liturgy and infidelity in all their churches. The Protestant churches of France, Holland, and Switzerland, notwithstanding their venerable and generally orthodox liturgies, are terribly overrun by the theism and rationalism of some, who have made the experiment.

And who can conceive a more effeminate way to impress one's heart and habits of giving, than that which leads him to frequent and periodical acts of giving—more mechanical acts, but acts which involve mere exercise of heart and judgment, in deciding at every point of the day, when to give, and how much to give, and in constant use, should exert a strong conservative influence upon the faith of the worshippers.

But though this appears very plausible in theory, it is well to ask for the practical results of the liturgies in use among such Protestant churches as remain. Among these, conspicuously, historically, and numerically, are the Anglican churches of Germany. But, also, the French, and the Dutch, and the Swiss, and the German, and the Italian, and the Spanish, and the Portuguese, and identifies his own salvation with that of God's, resolved to be gathered in. And the more he gives himself in endeavour and labor for the eternal good of other men, the more he is himself of his own salvation. In this we do not undervalue any needful work of self-examination, nor any solicitude to make our calling and setting aside for the eternal good of other men, the more he is willing to sacrifice, the more he is willing to give for the benefit of others.

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